



Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The Second Study

INTRODUCTION

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

To proceed: this is the treatise of the Shaikh ul-Islam, Establisher of Tawheed, and Reviver of the Religion, Muhammad bin Abdul-Wahhaab entitled “the Removal of the Doubts” and it is one of the most essential and fundamental writings on the subject of Tawheed and what is connected to it. The translation of the text has been taken from the work of Muhammad bin Abdur-Rahmaan al-Khumayyis who has added some brief explanatory notes and some additional footnotes pointing out some other doubts that the enemies of Tawheed use and spread amongst the people. The whole book is serialised in sections and explanatory titles have been given to each portion of the text to aid understanding, study and revision.

We pray that Allaah revives the light of Tawheed and the Sunnah and that He removes what remains of the darknesses of Shirk and Bid’ah, and that He corrects the affairs of the Ummah, by granting them success in correcting their own souls, following in all of that the Methodology of the Inheritors the Prophets in every generation, that of Imaam Maalik, that of the Prophets and Messengers themselves.

To proceed: The Second Study...

The Second Study: The True Nature of the Tawheed That the Messengers Called To

The Shaikh of Islaam, Muhammad bin Abdul-Wahhaab continued:

2.1 [What the Messenger Fought For]

“...And when you have come to know that the Messenger of Allaah fought them on account of this Shirk [that they fell into] and he invited them to make their worship purely and sincerely for Allaah alone, just as He, the Most High, said, **“So do not call upon anyone alongside Allaah”** (Surah Jinn 72:18). And He also said, **“For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they invoke, answer them with nothing..”** (Ra’d 13:14). And when you have established that the Messenger of Allaah (sallallaahu alaihi wasallam) fought them so that all of invocation (*du’a*) would be for Allaah [alone], likewise making oaths for Allaah alone, [ritual] sacrificing (*dhabh*) for Allaah alone, seeking aid [in times of hardship] from Allaah alone, and all the various forms of worship for Allaah alone.

2.2 [What Constitutes Shirk]

And when you have come to know that their [mere] affirmation of Tawheed ur-Ruboobiyyah did not enter them into Islaam, and that their seeking the Angels, or the Prophets, or the Righteous, seeking their intercession and seeking nearness to Allaah through all of that was the reason that made their blood and wealth lawful.

2.3 [The True Nature of the Tawheed of the Messenger(s)]

[When you have come to know all of these affairs], then you will have come to know [the true nature] of the Tawheed which the Messengers invited to and which the Mushriks refused to affirm and accept. And this Tawheed is the meaning of “Laa ilaaha illallaah” (There is none which has the right to be worshipped except Allaah alone). For a diety (*ilaah*) – in the view of the Mushriks – is the one who is sought for the sake of these affairs (that is intercession and nearness to Allaah), whether it be an Angel, a Prophet, a tree, a grave or a jinn. They did not intend or mean that a diety (*ilaah*) is the Creator, Sustainer or Regulator (Mudabbir), for they knew that this is only for Allaah alone – as has preceded – but what they meant by *ilaah* what the Mushriks of our time intend by the word “sayyid” (master, lord).

2.4 [The Meaning, Not the Utterance]

So the Prophet (sallallaahu alaihi wasallam) came to them to invite them to the word of Tawheed, “Laa ilaaha illallaah”. And what is required from this word is its actual meaning, not merely its utterance [upon the tongue].

2.5 [The Ignorant Unbelievers Understood the Reality of Tawheed]

The ignorant Unbelievers know that the intent of the Prophet (sallallaahu alaihi wasallam) by this word was the singling out of Allaah, the Most High, in attachment to Him (at-ta’alluq) [with all forms of worship] and disbelieving in whatever is worshipped besides him, and freeing oneself from that. For when he said to them, “Say Laa ilaaha illallaah”, they

replied, **“Has he made the âliha (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!”** (Sad 38:5).

2.6 [The Muslims Stooped in Ignorance of the Reality of Tawheed]

So when you have come to know that the ignorant amongst the Unbelievers knew all of this, then it is amazingly strange that one who claims Islaam for himself yet he does not even know the explanation of this word (the Kalimah) which even the ignorant amongst the Unbelievers knew. Rather, he even thinks that it merely involves the utterance of its letters without the heart believing in any of its meanings. Even the intelligent and shrewd amongst them (the ones who claim Islaam) think that its meaning is that none creates or sustains and nourishes but Allaah, and none controls the affairs except Allaah. So there can be no goodness in a person when the ignorant ones amongst the Unbelievers are more knowledgeable than him of the meaning of “Laa ilaaha illallaah”.

End of Shaikh ul-Islaam’s words.

Points to Note

2A. The two verses quoted at the opening of the passage (Jinn 72:18, Ra'd 13:14) both indicate that supplication or invocation (d'ua) is for Allaah alone and that calling others **alongside** Allaah constitutes Shirk. There are many other verses with this meaning. Refer to Mu'minoon 23:117, Furqaan 25:68, Shu'araa 26:213, Qasas 28:88.

2B. The Mushriks called upon those besides Allaah with *du'aa* (invocation) in order to solicit their intercession and to seek nearness to Allaah through them. Bearing in mind that they affirmed the Ruboobiyyah of Allaah, denied it for their own objects of worship, actually worshipped Allaah and called upon Him alone at times¹, then it is clear that the nature of their Shirk was setting up intermediaries between themselves and Allaah and calling upon them and soliciting them. So their worship was not exclusive worship of Allaah alone, rather alongside that they worshipped others by calling upon them.

2C. All of this indicates the true nature of the Tawheed of the Messengers, which is making all the various types of worship, internal and external, those of the heart, tongue and limbs, for Allaah alone. And it is this meaning which characterises the phrase "Laa ilaaha illallaah".

2D. The Mushriks understanding of the word *ilaah* (diety, object of worship) was that it means one who is sought for the sake of intercession and for nearness to Allaah. This is what the Qur'aan indicates, that the Mushriks, when it is the case that they do not commit Shirk in Ruboobiyyah, that they deny Ruboobiyyah for other than Allaah, worship Allaah, remember him, and call upon Him alone at times, and that their argument for calling upon

¹ **DOUBT ALERT NO. 3: THE MUSHRIKS ONLY PRAYED TO IDOLS AND BELIEVED THE IDOLS COULD SAVE THEM AND BENEFIT THEM!!**

And the Qur'aan has falsified this by describing the state and condition of the Mushriks when their lives are at risk:

He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allāh, making their Faith pure for Him Alone, saying: "If You (Allāh) deliver us from this, we shall truly be of the grateful." (Yunus 10:22)

And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. (Al-'Ankabut 29:65)

And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful. (Luqman 31:32)

And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allāh Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. (Al-Isra 17:67)

And all of this indicates that the Mushriks did not commit Shirk in Ruboobiyyah since they knew that Allaah alone can save them, and so in situations like these they made their supplication and worship for Allaah alone. Knowing that those whom they call upon at other times cannot help them or benefit them.

others was that they bring them closer to Allaah and offer them intercession, then all of this indicates that their understanding of *ilaah* was anyone who will bring them closer to Allaah by way of intercession, whether it is an Angel, Prophet or Righteous person, Jinn, and even stones, idols and trees². Hence, we understand the meaning of the word *ilaah* as used in the Qur'aan, that it refers to whatever is called upon, revered and adored.

² DOUBT ALERT NO. 4: THE MUSHRIKS ONLY CALLED UPON THE IDOLS BUT DID NOT INVOKE THE RIGHTEOUS PEOPLE!!

And this is falsehood since the Qur'aan affirms that the Mushriks called upon human beings:

And who is more astray than one who calls (invokes) besides Allāh, those who will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? (Al-Ahqaf 46:5).

In the above verse the relative pronoun “man” (whoever) is used in the phrase “man laa yastajeebu lahu”, and this pronoun is not used for non-rational or inanimate beings. In other places in the Qur'aan Allaah uses the relative pronoun “maa” (whatever) which relates to non-rational and inanimate beings.

In fact, in the verse prior to the above verse Allaah says:

Say (O Muhammad to these pagans): “Think! All that you invoke besides Allāh show me! What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!” (Al-Ahqaf 46:4)

Here the relative pronoun “maa” is used in the phrase “ara'aytum maa tad'oona min doonillaah”. So Allaah, in these two verses, used both “maa” and “man” to indicate both rational and non-rational beings were called upon.

Then even when the Mushriks called upon the idols, then these idols were actually representations of dead righteous people, and hence they were not actually invoking the idols in and of themselves but those that they represented. Reflect upon the following:

And recite to them the story of Ibrāhim (Abraham). When he said to his father and his people: “What do you worship?” They said: “We worship idols, and to them we are ever devoted.” He said: “Do they hear you (**yasma'oonakum**), when you call (on them)? “Or do they benefit you (**yanfa'oonakum**) or do they harm (you) (**yadurroon**)?” (Ash-Shu'ara 26:69-73).

Note the use of the male plural form of the verb in reference to the idols. If the actual idols were meant in and of themselves then the female singular form would have been used (tasma'ukum, tanfa'ukum, tadurr).

And what all of this indicates is that Allaah often uses the word “man” and “maa” and refers to whatever is worshipped besides Allaah with the male plural forms of verbs, in order to cover all the various manifestations of the Shirk that is being committed. This is because when the Mushriks worship those besides Allaah they actually worship a number of things. Firstly, the pious person that is at the root of this worship (i.e. seeking of intercession, nearness etc.), then whatever surrounds and is central to all that such as a tomb, or a gravestone, or a statue that represents the dead person.

And amongst the clearest of proofs for all of what has preceded is the saying of Allaah:

If you invoke (or call upon) them (tad'oohum), they hear not (laa **yasma'oo**) your call, and if (in case) they were to hear (wa law **sami'oo**), they could not grant it (your request) to you (**ma-stajaaboo** lakum). And on the Day of Resurrection, they will disown (**yakfuroona**) your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of each and everything). (Fatir 35:14).

Notice first of all the male plural pronoun at the beginning (hum), then the use of four verbs in the male plural form to refer to those that are called upon with du'a!! This is not in reference to mere idols, O intelligent one!!

2E. The meaning of the Kalimah was understood by the ignorant ones amongst the Unbelievers, they knew and understood well the reality of the Tawheed that they were being called to. This is why they replied, in their amazement, **“Has he made the âliha (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!”** (Sad 38:5), and they meant by this that “...should Allaah be the only one that should be called upon alone?”, not that “is Allaah alone the Creator, Owner and Provider?”, as has already preceded.

2F. The affairs have reached such proportions that many amongst the Muslims have become stooped in ignorance about the reality of the Tawheed of the Messengers, and they are less-knowledgeable of the actual meaning and requirement of what they profess with their tongues (the Kalimah) than the most ignorant of the Unbelievers, who knew what they were being called to and rejected it with this perfect knowledge of what they were being called to.

2G. Even worse is that even the most shrewd and intelligent ones amongst those who profess Islaam have become confused between the Ruboobiyyah of Allaah and His Uloohiyyah, and so they have thought that what is meant by the Kalimah is that Allaah is the Creator, Owner and Provider. And this has become the situation of many of the groups and parties today, that they do not differentiate between the meaning of Rabb and the meaning of Ilâh.

2H. The Prophet (sallallaahu alaihi wasallam) did not distinguish between any of the various types of Mushriks and fought them all. That is regardless of whether they directed this invocation and supplication (du’a) to an Angel, Prophet, Righteous Person, Jinn, stone, tree or idol, he fought them all since the nature of their Shirk was the same, that is taking intermediaries between themselves and Allaah and soliciting their intercession and claiming to attain nearness to Allaah through them.

And there are many other proofs of this nature in the Qur’an, may Allaah grant us and you success in understanding the realities of Tawheed.

Action Plan of the Muwahhid

1. Memorise the verses Jinn 72:18, Ra'd 13:14 which related to Allaah's sole right to be invoked and the other similar verses if you are capable.
2. Understand well the meaning of the word *ilaah* and note that it is not the same as *rabb* and understand that an *ilaah* is anything that is invoked besides Allaah, be it an Angel, Prophet, Righteous person, Jinn, stone, idol, tree or anything else from the creation. Be able to explain the difference between a *rabb* and an *ilaah* by quoting verses you have learned in this and the previous lesson.
3. Memorise the verses which mention that the Mushriks would call upon Allaah alone in times of distress and would abandon those they would invoke besides Allaah.
4. Understand well that the attachment of the Mushriks to those besides Allaah was for the purpose of seeking intercession and seeking nearness to Allaah through them.
5. Memorise the verses in which the male plural pronouns are used for those who are called upon, and which prove that it was not the idols, in and of themselves that were being invoked, but those that they represented from the righteous and dead people.
6. Memorise to the best of your ability the eight points above which explain the passage and extract the various important points from it.
7. Think, ponder and reflect over all of this. Then, when you are satisfied with your understanding and acquisition, then proceed to Part 3, seeking Allaah's aid and assistance in all of that.

And may the prayers and peace be upon Allaah's Messenger, his family, his companions and those who follow him upon Tawheed and the Sunnah till the affair is established.